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Philosophy

Superstition;

an inexplicable concept

Episode 2

Episode 1

Superstition from the perspective of philosophy

Philosophy's perspective is more open than that of science and logic. It also considers metaphysical cases in its attitudes and accepts that such events, which we consider superstitions, can be discussed with a different insight. Consequently, there is no serious analysis of superstition within the framework of philosophy. Furthermore, a general insight can be found in the works of all renowned philosophers, confirming that what is considered wrong for you can be regarded as correct from another perspective.

In this context, the terrible habit of cannibalism [6] among some tribes of the Amazonian forests should be mentioned. It is evident that all civilized peoples consider this act a violation of the philosophy of life, reason, logic, and science. On the other hand, cannibalism is considered as obvious and common to all the people of these tribes as eating a Big Mac at McDonald's is to us city dwellers.

The members of these tribes, if you give them reasons against the unusual habit of cannibalism in the context of this discussion, will also give you reasons, but against the diet of Big Macs.

The conclusion of the fourth topic is:

From a philosophical perspective, categorizing facts contradicting the general public's findings and beliefs cannot be classified as superstition.

Superstition from a psychological perspective

The discussion, in this case, will not drag on for long because, from the point of view of this branch of science, apart from what all people with different views consider superstition, the slightest movement or speech that contradicts the findings of psychology is regarded as a mental illness.

In this context, I prepared and published a scientific paper in the form of a series of articles entitled *"Presentation of a Revolutionary Paradigm in the Science of Psychology—' Psychology of the Infant.'"* These articles have analyzed these topics carefully and thoroughly.

[Ninth document]

Superstition from the perspective of religion

First, it should be noted that according to Ostad Elahi's teachings, every major religion branches out over time. These branches are called sub-religions. Each sub-religion, in turn, has branches called sects or cults.

In general, every true religion can be divided into four levels:

1- Shariah (Basic religious rules) is considered the lowest level among these levels.

2- Tarighat (path), which is actually the beginning of mysticism and introspection.

3- Maarefat (insight, knowledge) is the beginning of self-knowledge and the knowledge of the origin of creation.

4- A religion's fourth and final stage is *"Haghighat."*

- Haghighat (truth) refers to the complete worldview or spiritual medicine, which is also considered the culmination and essence of mysticism. If a person acts according to the prescribed guidelines, he finally becomes genuinely righteous and has reached his highest spiritual perfection. The truth stage represents the end of the path and has been precisely interpreted and presented by Master Elahi [7] as the essence of the academic stages of spiritual perfection.

[Tenth document]

Since ancient times, superstition has manifested itself at the first level, Sharia law. This can be attributed to the fact that the religious guardians in the lower ranks and their followers have little knowledge of the phenomena and events, even of the same religion they endorse. Another reason is the instability in these people's personal lives. For this reason, they hold on to anything they believe can help them overcome problems, at least partially. This point is the beginning of the emergence of superstition by religious deceivers.

As a primary summary, three factors can be identified as causative factors for the emergence of superstition: economic poverty, a lack of knowledge and education, and deception by opportunists.

For religious authorities who have sufficient knowledge of their religion, the problem is different. This means that these people are trapped in a situation known as *"repetition in the hadith"* and the traditions from the books of eminent people before them in that religion.

This implies that even if one of these researchers perceives problems in the abovementioned points, an investigation or disclosure is omitted for fear of excommunication. In this context, it is worth noting the compulsory hijab for women, which is mentioned in Islamic jurisprudence but is not mandatory in the Qur'an.

[Eleventh document]

Ordinary people and religious fundamentalists

In the article *"Who is elite,"* which I published on March 5, 2022, in the philosophy section of the Farsi website and on May 24, 2024, on the English and German website of the research institute *"Andishe Online Germany,"* I also discussed the meaning of *"normal people"* when interpreting the phenomenon of *"elite."*

Based on what already was examined in the article above, In contrast to *"elite," "normals"* can be defined as the mass of people who are generally neither academically educated, i.e., lacking a decent education, nor willing to learn, but at the same time are gullible and in some cases even plagued by life problems such as poverty. All the other people between the *"normals"* and the *"elites"* can be classified as *"normal living people,"* people who live ordinary lives. Then you can say Then you can say:

"The "normals" are the best absorbers or even disseminators and in some cases even creators of so-called superstition."

The term *"normal"* can encompass a broader range of thoughts or beliefs in a community.

Ordinary people are easily influenced by statements or news without rational analysis or checking their accuracy.

As discussed earlier, radical religious people usually belong to the lower strata of society, so they tend to adopt and reinforce superstitions. Their emphasis and persistence on such issues serve to secure a position in society and make money among their class.

In this context, it should be noted that these radical religious leaders have learned to secure their position by spreading fear and panic without any psychological knowledge. Furthermore, they use falsified hadiths, exaggerate religious events, and create frightening dogmas to consolidate their power.

However, to clarify this issue, it is first necessary to draw a general conclusion regarding an acceptable and relatively universal definition of superstition. Although a final and absolute interpretation of *"superstition"* is impossible, delineating these terms can lead to a conclusion satisfactory to most Earth inhabitants.

Collective wisdom

In German and Persian literature, collective wisdom is a process in which different people's knowledge, insights, and perspectives are pooled to make better decisions, solve complex problems, or generate innovative ideas.

It should be noted, however, that this definition is more akin to an interpretation of aristocracy or the governance of elites. At the same time, it remains unclear what exactly *"elite"* means.

My definition of *"collective wisdom"* is:

"The dominated and functioning thoughts and ideas in a given society."

There is a significant difference between the collective wisdom in Western countries and that in radical Islamist countries. Evaluating this difference is an individual decision whereby a differentiation between negative and positive aspects is necessary. I think Western democracy is an ideal worth striving for, even if it is imperfect and has numerous infiltration points.

A summary according to collective wisdom

In the discussion of the topic so far, it has become clear that not everything that is referred to as superstition in different definitions in different dictionaries can be assigned to this term. Nevertheless, there must be a suitable interpretation consistent with collective wisdom, at least in the democratic world, so that unfounded definitions can be identified.

Two examples of suspected cases are presented below for closer examination:

In India, some Hindus believe that washing the head and face with cow urine is beneficial. Some Muslims, on the other hand, consider drinking camel urine to be beneficial and curative for specific illnesses. In my view, both cases can be described as superstition. Even if one assumes that the urine of these two animals could be helpful, science has now progressed so far that it can at least demonstrably purify these liquids in its laboratories from substances that could be harmful to the skin, stomach, and intestines. Even assuming that the toxic substances could be helpful along with the rest of the urine contents, the disgust caused by the use of these fluids may psychologically deter the absolute majority of people from using these fluids.

Another example is expecting someone to emerge from a well or place X on day X to save people. This belief can be considered a superstition, as an aura of ambiguity surrounds all aspects of this story. Moreover, such stories add a series of X(s) to our unanswered questions.

The same kind of religious story that can easily be labeled as superstition is the story of the fire of hell and the disappearance of countless people at the command and discretion of the religious leaders in that environment!

It is remarkable that in India, millions of liters of milk are poured on the Shiva statue every week as a religious ritual, while more than half of the Indian population lives below the absolute poverty line. Collective wisdom in Western democratic countries suggests that such worship of religious elders is a superstition, as the assumption that Shiva is a force from the world of light raises the question of whether it is not more humane to give milk as a nutrient to starving children.

In this context, it should be noted that such actions do not produce tangible and objective positive results. It would be desirable if an authorized individual could explain the possible associated characteristics from a spiritual point of view.

This act might not be perceived as significant and strange in a country like the USA or Germany, where people are in a better financial situation. In India, however, the situation is different.

The worship of rootless tombs in all corners of Iran as burial places for the children of Shia imams can also be quickly and without explanation categorized as superstition of the worst kind, namely religious charlatanism. Charlatans exploit the religious sentiments of the ordinary people to make money from these places.

It should be noted that what is said about superstition in Iran does not have the approval of the majority and is, therefore, not part of the collective wisdom.

The discussion about superstitions can range from believing in God or rejecting his existence to more minor issues, such as the points discussed above.

However, these few simple examples are sufficient to find a general answer based on collective wisdom. With this in mind, the definition we propose is:

"What is not in line with human rights, environmental health, common sense, science, and logic based on collective wisdom can be considered superstition with caution."

Although all can accept this general definition, it can be interpreted differently in different parts of the world.

According to Master Elahi's teachings, every human has a part of God (God particle) in his soul. Therefore, the majority is authoritative, while the individual's voice and the minority play only a subordinate role. However, deciding which theories and beliefs should be described as absolute superstition is impossible. This decision is up to each person's individual beliefs and spiritual insights regarding the environment outside themselves.

[Twelfth document]

In this context, consideration of the Declaration of Human Rights paragraphs is the only criterion determining our scope of action.

Another essential element is the question of whether and under what circumstances a society is entitled to prohibit certain phenomena, such as superstition. This is particularly relevant when these phenomena endanger people's lives and the environment or potentially threaten the future. In this context, it should be noted that such a decision should not be based on sectarianism. Otherwise, people can continue to live safely with their harmless personal and group beliefs, even if they are superstitions from our perspective.

The following superstition is the biggest one for me personally, as well as a complete and obvious example of religious charlatanism:

"Some people accuse others of being corrupt in the world, while they themselves are the biggest corrupt in the world."

With this in mind, I would like to conclude this article with a sentence from the famous German poet Goethe:

" Superstition is the poetry of life; therefore, it does not harm the poet to be superstitious."

[See the third document]

End of Episode 2

Episode 1

Thanks for your attention

Faramarz Tabesh

Code of the article in the research institute:

s.#vhsjdCk,hk hdkhös#gdöfg öhks#j_h#dc,n 2

Resources and footnotes:

General resources:

[The first document] https://www.oxfordlearnersdictionaries.com/definition/american_english/superstition

[The second document] https://www.oed.com/oed2/00242809

[The third document] Source: Goethe, Maximen und Reflexionen. Aphorisms and notes. After the Goethe and Schiller Archive manuscripts, edited by Max Hecker, 1907. From Art and Antiquity, 4th volume 2nd issue, 1823 Also https://www.aphorismen.de/zitat/563

[The fourth document] The present situation in quantum mechanics. In: Naturwissenschaften (Organ der Gesellschaft Deutscher Naturforscher und Ärzte - Berlin, Springer), Vol. 23, 1935 [The fifth document] Einstein expressed this opinion in a letter dated December 4, 1926, to his Berlin colleague Max Born (1882-1970; Nobel Prize for Physics 1954).

[The sixth document] Pay attention to the paradoxes categorized by Willard Van Orman Quine, for example in: Paradox. Scientific American. 206 (4): 84.

Persian (Farsi) resources:

[The seventh document] Essays on the metaphysical section: "The quantum world of the soul" in three essays. The first article – the second article – the third article. https://www.andishe.online/newpage37/newpage151

[The eighth document] We recommend reading the articles "Investigation on the subject of dogmatism" and "Blind bigotry and its destructive consequences" in the philosophy section of the research institute "Andishe Online Germany (AOG)."

[The ninth document] The series of articles was published on June 1, 2023, in the "Psychology" section on the Farsi website of the research institute "Andishe Online Germany." A translation into German and English is being prepared.

[The tenth document] At this point, reference should be made to the articles "Ahl al-Haq from the Perspective of the University of Perfection Process" and "Stages of Soul Development." In the "Perfection Process" section of the research institute "Andishe Online Germany (AOG)."

[The eleventh document] For further information, please refer to the article "Mandatory Hijab" in the theology section of the Persian website of the research institute "Andishe Online Germany." Please refer to the article "Sister of Values & Karamazov Brothers." The translation is currently being processed.

[The twelfth document] See the article "The Divine Particle": https://www.andishe.online/M2-Part16

Footnotes:

1- Johann Wolfgang von Goethe (1749 - 1832). He is known primarily as a German poet. His influence on German-language poetry can be described as outstanding.

2- Erwin Rudolf Josef Alexander Schrödinger (1887 - 1961). He was an Austrian physicist and scientific theorist. He is considered one of the founders of quantum mechanics and was awarded the Nobel Prize in Physics in 1933, which he shared with Paul Dirac. The award was given for discovering new, productive forms of atomic theory.

3- Albert Einstein (1879 -1955). He was a Swiss-American theoretical physicist of German origin. The scientist of Jewish descent held Württemberg citizenship until 1896 and American citizenship from 1940. Albert Einstein is generally considered one of the greatest physicists in the history of science and one of the world's most famous scientists of modern times.

4- Willard Van Orman Quine (1908 - 2000). He was an American philosopher and logician.

5- The Qaderie Dervishes is an Iranian Sufi order that traces its origins to the Persian mystic Abd al-Qader al-Gilani (1088-1166) and is one of the most widespread orders in the world. The Qaderie Dervishes are present in numerous countries, including Iran, Turkey, the Balkans, the North Caucasus, West and East Africa, China, India, Pakistan, and Indonesia.

6- Cannibalism is a phenomenon that exists as a philosophy in some societies and is even found in advanced societies.

7- Master Nurali Elahi, known worldwide as Ostad Elahi, was born on September 11, 1895, in Jeyhunabad, western Iran. Master Elahi was a modern thinker, philosopher, mystic, a great musician, and heir to a centuries-old spirituality. In the world, he was a respected judge who, parallel to his professional and family life, developed a spiritual system that he called the "quintessence of all divine religions." This system takes into account both the material and the quantum side of a person. Consequently, it can be safely stated that he is the founder of the "University of the Perfection Process" or "Soul Medicine."

More information: https://www.andishe.online/newpagee927bf1b